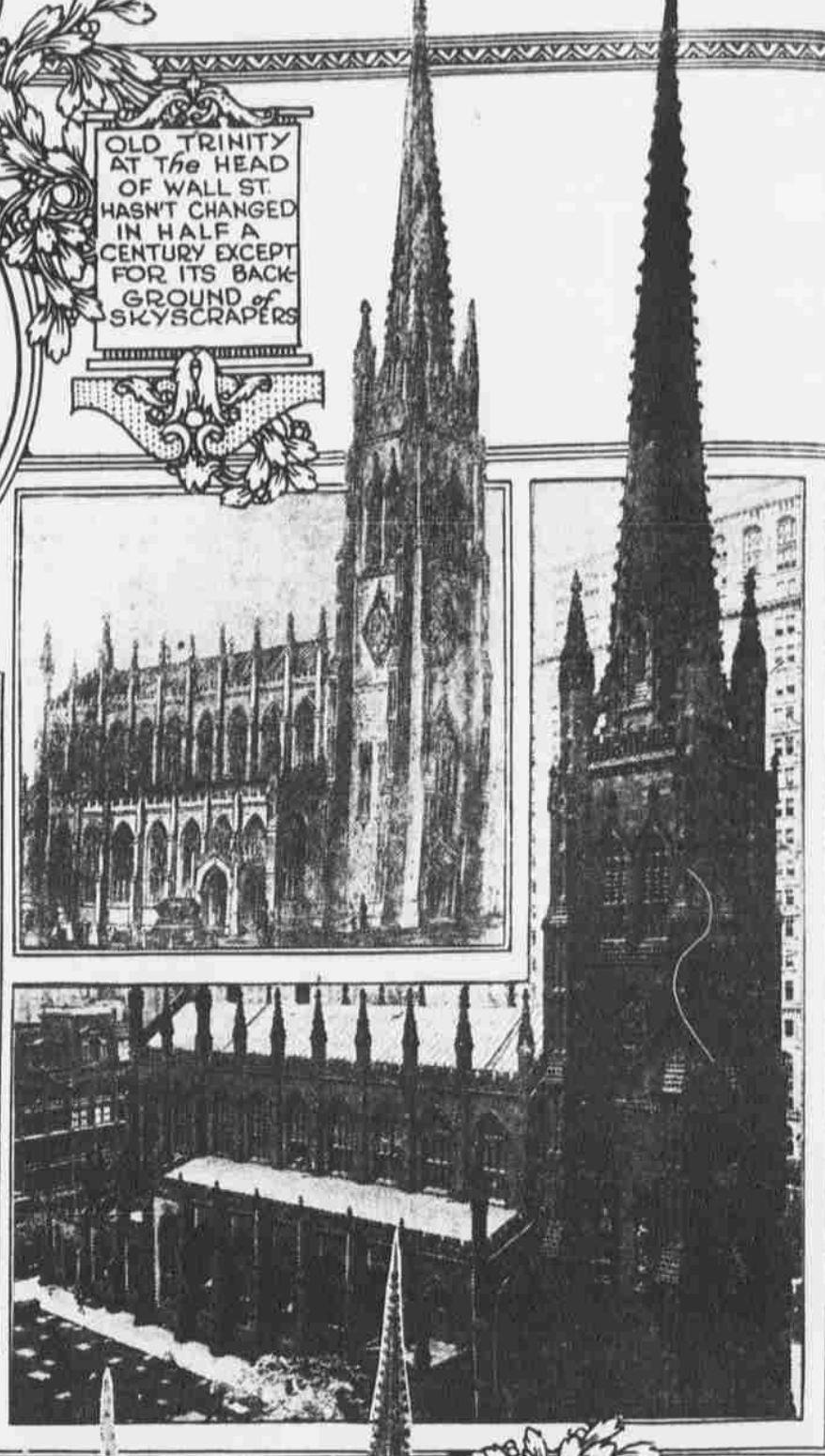


Notable Churches Link Manhattan's Past With Present

ST. PAUL'S CHAPEL IN NEW YORK'S HEART APPEARED AS IF IN THE COUNTRY IN THE '40'S. NOW IT IS OVERSHADOWED BY GREAT OFFICE BUILDINGS



OLD TRINITY AT THE HEAD OF WALL ST. HASN'T CHANGED IN HALF A CENTURY EXCEPT FOR ITS BACK GROUND OF SKYSCRAPERS



CHURCH OF THE ASCENSION AND FIRST PRESBYTERIAN AS SEEN TODAY FROM 5TH AVE. AND 9TH ST.



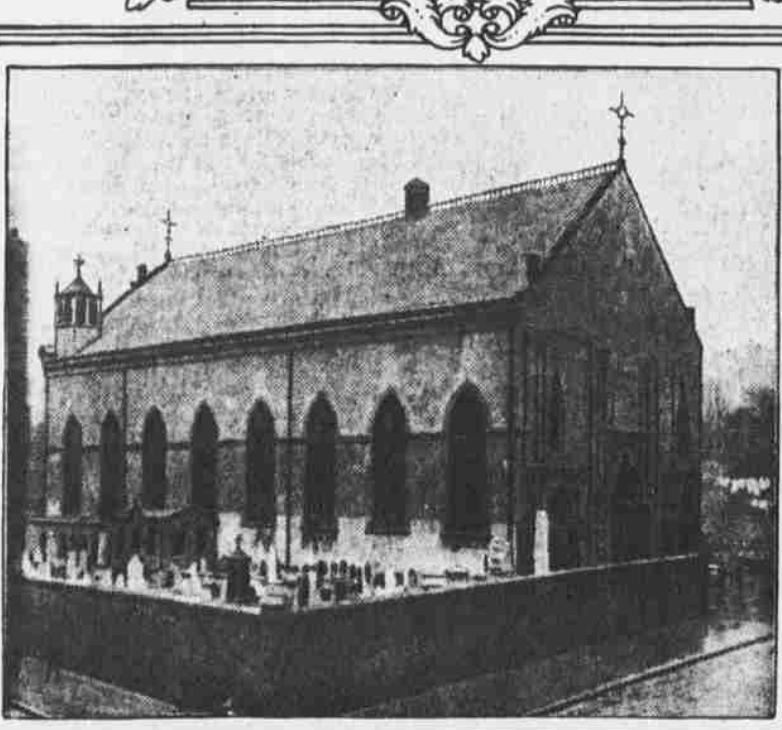
CHURCH OF THE ASCENSION, AS IT LOOKED BEFORE THE CIVIL WAR.

FIRST PRESBYTERIAN CHURCH, FIFTH AVENUE AND 12TH STS., IN EARLY '50'S

HISTORIC GRACE CHURCH AT BROADWAY AND TENTH ST. SHOWS FEW CHANGES IN FIFTY YEARS



ST. PATRICK'S CATHEDRAL, CORNER OF MOTT AND PRINCE STREETS, WHEN FIRST BUILT



THE WALL ENCLOSING THE GRAVEYARD IS ALMOST THE ONLY CHANGE IN TWO GENERATIONS.

Historic Edifices All Too Few and Those Remaining Suffer Many Changes in Environment in Half a Century

MUCH of the secular history of the churches of Manhattan Island is a record of protest against the inevitable—again the need for moving up town to overtake a congregation.

Typical of church conservatism as to real estate movements is the story which Mary L. Booth tells in her "History of the City of New York" of the Lutheran church, which in the early days of the city was in deep water for lack of money. Gifts were few, and a friend came to the aid of the distressed church with an offer of "a tract of six acres of ground in the neighborhood of the stone bridge on the corner of Broadway and Canal street." The trustees deliberated and reached this decision: "That the land in question was not worth the trouble of fencing in."

St. John's Chapel a Landmark.

Not many years ago the proposal to tear down St. John's Chapel in Varick street because its worshippers had long since deserted it aroused a storm of disapproval on the ground that the historic churches of New York were all too few. Yet when the chapel was first planned in 1807 the neighborhood was on "the outskirts of civilization," facing a marsh covered with fables and burlesques and tenanted by frogs and water snakes.

Miss Booth first published her history a little more than sixty years ago, when Central Park had been planned but was still far from completion, when, as she phrased it, "the hand of civilization has attached Jones's Wood, the last fastness of the former wilderness, and transformed it from its savage wildness into a tamed forest—the favorite locality of picnics and musical festivals." And Jones's Wood ran from Sixty-sixth to Seventy-first street, between First avenue and the East River.

Small wonder, then, that not even churches survive in a community which changes so rapidly, but it is possible to pick from those which were chosen to illustrate early editions of Miss Booth's book half a dozen which still stand and to contrast their present appearance with the engravings of sixty years ago.

Three Old Broadway Churches.

The three Broadway churches are perhaps the most familiar to present day New Yorkers, and the three are all of one denomination. Oldest in its parish history and most commonly given the title of "old," Trinity is still the youngest of the three buildings, for Grace Church antedates it by ten years and St. Paul's Chapel was eighty years old when the present Trinity was built, and is one of the few buildings of pre-Revolution times now standing in Manhattan.

St. Paul's is one of those churches whose builders defied reason by putting it so far up town that no one could attend it. Built with its back to Broadway so that it might face the North River, it was surrounded by orchards and green fields. The Rev. Dr. Morgan Dix, in his "Historical Recollections of St. Paul's Chapel," quotes a contemporary view of the burghers who "scrupled not to comment with just severity on the folly of that visionary set of men, the Vestry of Trinity Church, who had put so large and ornate a building in a place so remote and sequestered, so difficult of access and to which the population could never extend."

Washington at St. Paul's.

St. Paul's greatest glory came in the brief period at the close of the Revolution, when New York was the capital of the country, when Washington walked there from the scene of his inaugural to listen to prayers

by one of the newly appointed chaplains to Congress.

That was in 1783, and there was no Trinity then. The fire in the fall of 1776 had destroyed the building and it was not until the year of Washington's inauguration that a new one was begun. Three years later it was dedicated by Bishop Provost, who, as chaplain of Congress, had prayed for Washington at St. Paul's. But not even that building was the one which Miss Booth's history depicts and which nowadays New Yorkers know. The present building is a youngster of 74.

Grace Church, at what was the head of Broadway when it was built, is ten years older than Trinity. Its earlier home had been at Broadway and Rector street, on the site of a Lutheran church. Grace is one church which has sought to ward off the real estate rush by surrounding itself with open space. Ten years ago the church authorities purchased the Broadway corner below the church where once stood Fleischmann's restaurant and where the famous bread line gathered. This was opened as Huntington Close and has made Grace Church's immediate surroundings safe.

Old Catholic Churches.

Chief of the surviving Catholic churches of the first half of the last century are St. Peter's in Barclay street and the old St. Patrick's Cathedral at Mott and Prince streets. The latter, here pictured in its earlier and present states, was dedicated in 1815. Its builder and architect was Joseph Mangin, who was associated with John McComb in the construction of the City Hall.

The site at Mott and Prince streets was originally selected as a burying ground for the parish of St. Peter's, which had been built some quarter of a century earlier. The same reason, oddly enough, dictated the choice of Fifth avenue and Fiftieth street for the new St. Patrick's, that neighborhood having been selected as a cemetery for the Catholic parish.

The two neighboring churches in lower Fifth avenue, the Church of the Ascension at Tenth street, and the old First Presbyterian at Twelfth street, have stood the test of time remarkably well. The latter, which is now the surviving partner of the consolidation which included the Madison square and the University place churches, began its history in Wall street, where it had two buildings, and finally moved because its property there had grown too valuable.

Half a dozen years ago when it was proposed by an up-State Assemblyman to tax all churches valued at more than \$100,000 figures were printed on the worth of the older church properties in New York. Trinity led the list, and it was at the time described as "the most valuable piece of property in the world devoted to religious purposes, with the possible exception of the Vatican." Superlatives are dangerous and thoughts of St. Paul's in London occur, but the \$17,600,000 then placed on Trinity Church and graveyard is an impressive amount even in these days. St. Paul's Chapel was put at a modest \$5,000,000.

Churches of Earlier Date.

The two churches on lower Fifth avenue were appraised more modestly at that time. The Church of the Ascension was valued at \$475,000 and its neighbor on the block above at an even million. An interesting comparison of values is the \$5,000,000 for the block front of St. Patrick's Cathedral at Fifty-first street with the million for the block front forty squares further down the avenue.

No trace, of course, survives of the first of Manhattan churches and her earlier history is less ecclesiastical than that of the English colonies to the north, but Fort Amsterdam had hardly been built when a room

on the second floor of the horse mill was set apart for religious services, although there was no ordained minister. This was soon after Peter Minuit had set a real estate standard by buying the island of Manhattan from the Indians for sixty guilders (24).

When Van Twiller came in 1633 he brought with him Everardus Bogardus, long revered as the first minister in what is now New York. An iconoclastic United States Minister to The Hague, some sixty years ago found among some papers in the Dutch Church Historical Society a letter from Jonas Michaelius, described as the first minister of the Church of New Amsterdam. Whichever has the honor there is no doubt that New York's first church building was then begun. It was a wooden barklike building on the shore of the East River between Whitehall and Broad streets. Near by was the home and stable of the dominie, while across Broadway at about Morris street a burying ground was laid out.

This church survived for only a few years, when in the Governorship of Wilhelm Kieft it was decided to build a new church to be called the St. Nicholas in honor of the tutelary saint of New Amsterdam. One of the earliest of quarrels over the location of a public building started at once. The question was inside or outside the fort and the "insiders" won, despite the argument of the "outsiders" that the church would cut off the southeast winds to the great detriment of the municipal windmill on the North River. This fort was bounded by the Bowling Green, Bridge, Whitehall and State streets. The Bowling Green was then called the plain and was the centre of most of the little community's social life.

This church, built of rock stone at a cost of about \$1,000, was seventy-two feet long, fifty-two wide and sixteen high. With a steeple which housed the town bell. It was burned down in 1741 at the time of the negro plots.

Mr. Goslington's Philosophy

Do you know, I think there must be a special breed of chickens raised just for restaurant use?

The waiter places before me half a chicken that looks brown and handsome, fine and plump, in every way inviting; but when I come to put a fork into it in order to carve it the fork brings up very promptly against solid bone. Wherever I try it the result is the same, the meat covering appears to be very thin; and I wonder a little at this, but when I turn it over to investigate the reason is plain. Fair as it had looked on the other side, this bird really consists mainly of a large cavity.

Of course, every chicken has to have more or less cavity, to contain the machinery necessary for its life and being; but I doubt very much whether any other breed has as much cavity as this thin shelled variety bred especially for restaurant use.

There are men of clear intelligence, keen discernment, sound common sense and good judgment who know what to do about whatever comes along. Endowed with courage, undaunted by the fear of responsibility, they make decisions on the spot. Sometimes they may seem to be wrong, but the event is more than likely to prove them right. In

high positions you find these men usually, posts to which they have attained by virtue of the qualities I have described.

But there are more of us, I fancy, who are often in doubt. We worry and fret through the day over some question till we don't know what to do. We lay out in our mind one plan, only to conjure up innumerable objections to it. Then we project another scheme, to find immediately endless objections to that. Trivial all these side features may really be, but as we dwell upon them they grow; and we worry and fret over them until really we don't know what to do.

When we come to this stage a sensible thing to do is to sleep on it. Many a man has found his puzzles solved and his troubles shooed away by a good night's sleep, the greatest of all mind clearers and courage restorers.

Many's the time I've waked up in the morning with all doubts and fears dispelled and my course plainly marked out for me. I walk out then not only comfortable and happy but feeling quite fit and able, knowing just what I want to do and ready to go with anything. I might not, even in the morning, walk up to a lion or a tiger. If I should meet one coming down the street, and twist its tail, but I certainly should come nearer to it than I would in the afternoon when, with the day, my sleep restored courage had begun to wane.